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Index follows page 288



Girls of Bethlehem.—“And thou, Bethlehem, in the land of Juda, art not the least among the princes of Juda; for out of thee shall come a Governor that shall rule my people Israel.”

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# WOMAN'S WORK

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A SECRETARY OF LITERATURE called at the business office of WOMAN'S WORK not long ago to obtain material for her work. She was provided with a poster, various attractive circulars, sample copies, etc., and looked over them all with some interest and curiosity. As she turned to leave with her parcel she paused a moment and inquired, "*What is this magazine about, anyway?*" To the nominating committee of the auxiliary of which this lady is an officer we commend the reading of the article quoted in this issue, entitled *Women Who Should Compose Committees*. Its principles apply equally well to all executive officers of auxiliaries and larger societies.

FRAGMENTARY reports from Urumia, written in April, tell of illness of various members of the mission, Dr. Packard, Rev. Dr. Coan, Mrs. Cochran, Miss Lewis, Miss Schoebel, Miss Lamme, Elizabeth Coan, were all ill or convalescing. No American mail had been received, even in Tabriz, for twenty days. The State Department reports that all money telegraphed had been delivered and is being forwarded to Urumia as fast as Mr. Labaree can find ways of getting it in. The Relief Committee have spent much more than has been sent from this country and thousands of innocent, homeless people still look to them for the bare necessities to sustain life.

FEW indeed are those whose deaths are appropriately commemorated six hundred years after they occurred. A number of those interested in mission work gathered to pray for the Moslem world on June thirtieth, the anniversary of the day on which Raymond Lull, the first preacher of the true Gospel to the Moslems, suffered martyrdom six hundred years ago. His name does not appear in our histories, though in his day he was a

conspicuous figure. The life of Lull, by S. M. Zwemer, is an inspiring chronicle. At the meeting Methodists, Congregationalists, Reformed Presbyterians, under the leadership of Rev. Dr. Arthur J. Brown, spoke together of what he was and did, of the Moslem faith and its followers and of what the Church is doing for them. Our own Church works for the 231,000,000 Moslems in India, Persia and Syria.

THE HONORARY COMMERCIAL COMMISSIONERS of the Republic of China visited New York in early June. These gentlemen were investigating business methods and opportunities in the United States and themselves represented important interests in such lines of manufacturing as agricultural and electrical implements, cottons, silks, embroideries and enamels; in mines, railways, shipping, tea, etc. The Board of Foreign Missions entertained the Commission at a dinner at which the Rev. Dr. Brown presided. Though the affair was of an entirely social character, in his after-dinner speech of welcome Dr. Brown emphasized the fact that while many of their hosts were anxious to establish business connections with China, the foreign mission agencies had nothing to sell or to buy. The Boards of North America spent annually in their country two million five hundred thousand dollars in the effort to spread among its people the good news of salvation.

THESE men were dignified and cultured representatives of China. Those who live among China's people and know their qualities learn a thorough respect and admiration for them. We have given in this issue of WOMAN'S WORK a considerable space to an account of the autobiography of the famous Li Hung Chang, though it is not distinctively a missionary book. It presents, however, a concrete example of that solidity of character, that

mental grasp and acumen, which make the Chinese such a vital factor in the advance of civilization and Christianity in the East.

By an unfortunate mistake the name of the Rev. Weston T. Johnson was substituted for that of Mrs. Johnson in the death notice in July number. Mrs. Johnson has been the invaluable helper of her husband in earnest evangelistic and educational work in Sapporo, Japan, ever since she went out in 1902. The women looked to her as a friend and guide; her husband and four little sons depended on her care and devotion. It is hard to see how so valuable and lovable a life can be spared.

THE REV. DR. REESE THACKWELL was called home on May twenty-second. Since 1910 he and Mrs. Thackwell have been living in this country, but for over fifty years he worked in the Punjab Mission, Mrs. Thackwell sharing his labors for thirty-five years. Theirs was an offering of very unusual gifts and devotion. It is pleasant to think that Dr. Thackwell's eyes closed to the light of this world in quiet peace at the home of his beloved daughter, and that Mrs. Thackwell has the comfort of her children near her to share her sorrow.

As an illustration of the distress in Syria one of our missionaries mentions that last year the orange crop of Jaffa was exported to the extent of one million five hundred thousand boxes, easily worth one dollar a box. This year the crop is a total loss, there are no exports and not a ship has unloaded a cargo in the port at Beirût for three months. The sailors on the *Tennessee* tell of buying fifty oranges for a cent, and it is interesting to hear that the captain of that vessel is sending daily hampers of left-over food to the starving people on shore.

UNDETERRED by war's perplexities, Rev. F. E. Hoskins of Beirût has just finished, after seven years of effort, his Reference Bible for the use of the Syrian Christians. He reports that it is being printed at the Mission Press as rapidly as possible but may be delayed by the lack of coal.

ONE of our Africa missionaries speaks

of a peril which too often accompanies war conditions and spirit, that is, as he expresses it, "A spirit of looseness and carelessness" among those who have set out to walk the narrow path. To the thousand temptations of surrounding heathenism are added those of civilization gone mad.

TO AID in raising money for the relief of refugees in Urumia, Miss Montgomery offered to give ten *shakees* to each of the boarders in Faith Hubbard School who would go without sugar in her tea for ten days. All did this "willingly and gladly" and Miss Montgomery adds, "the school had the benefit of the sugar saved, the girls have the benefit of the self-denial and the refugees will have the benefit of the money!" This example of self-denial stimulated some Jewish women visiting the school to help. One of them, desiring to give something that was her own, sent a ring to be sold. These gifts, with some additions from the teachers, amounted to about eleven dollars.

IN the night of March twelfth, at Gwalior, India, while Mrs. Weld and her children were in bed, their bungalow was struck by lightning and quickly destroyed by the subsequent fire. Mr. Weld was away and scarcely any of the family possessions could be rescued from the swift flames. The destruction included Mr. Weld's records as station treasurer and the valuable library of Rev. Dr. Forman. Fortunately the money was in a small safe which was fireproof. Most fortunately, though almost stunned by the shock, Mrs. Weld and the children were not injured. His Highness the Maharajah of Gwalior immediately insisted upon the entire family taking refuge in his palace, where they have been cordially and elegantly entertained during their temporary homelessness. A letter of appreciation of his generous hospitality has been sent to the Maharajah by the Assembly's Board.

THREE hundred women of Chosen assembled for Bible study were granted by the Government free admission to the Zoo. Mr. Koons's schoolboys had prepared for each one a copy of references to all the animals mentioned in the Bible.



Women fishing in N. Siam. Given by Miss Lucy Starling

## School of the Presbyterian Prophets

AFTER the months of uncertainty as to whether any reinforcements could be sent this year to the firing line, the eighteenth annual June Conference of the Board with its newly appointed missionaries seemed this spring to be of especial interest and value. Seventy-five new workers are now under appointment and expect to sail for their respective fields at some time during the present fiscal year of the Board. Last year seventy-six regularly appointed missionaries were added to the force; eight of our workers died and twenty-five resigned, so the net gain was but forty-three.

Of this year's reinforcements a large proportion assembled for the Conference. There were representatives from Yale, Princeton, Harvard, Williams, Oberlin, Hamilton, Wellesley, Cornell, Bryn Mawr, Wilson, Radcliffe, Johns Hopkins, Park, Wooster, Agnes Scott, Smith, the State Universities of California, Missouri, Pennsylvania, Michigan; from theological, medical and dental colleges and other training institutions. A group of young people, well educated, well equipped men-

tally and physically, listened with intelligent attention to the instruction, information, suggestion and stimulus of the Conference and shared whole-heartedly in its comradeship. The beloved President of the Board, Rev. Dr. George Alexander, presided at the opening and closing sessions, and his benignity, courtesy and spirituality lent a peculiarly uplifting atmosphere to those hours.

From the quartette of secretaries, each of whom spoke weighty and inspiring words to the young disciples, Mr. Speer's presence and vital utterance were greatly missed. Of the assistant secretaries Rev. Dr. Reed presided at one session, at another made a strong address on the missionary's *Motive and Aim*, and also had much to do with the practical administration by which the somewhat complicated machinery of the Conference is kept running smoothly. Rev. Geo. T. Scott made the memorial address and with earnest and genuine feeling brought to memory "the unacclaimed heroes and heroines, wearing more of war's scars than its medals . . . the fifteen soldiers of the

Cross whom the King welcomed last year to His Round Table." Rev. W. P. Schell was to have formulated the missionaries' relation to the churches at home, but he was suddenly called away, so the Rev. Dr. Halsey presented that subject. The relation to the Women's Boards was analyzed by Miss H. W. Hubbard, who allowed one minute each to statements about WOMAN'S WORK and *Over Sea and Land* by the editors of the magazines.

The days of the Conference are always marked by generous and thoughtful hospitality. Each of the Secretaries entertains in his home the missionaries going to his special fields; the New York Women's Board invites all to an afternoon reception on the opening day, and the Presbyterian Social Union has for many years entertained the entire body, with other special guests, at an elaborate dinner. Each year new features are added for the comfort of those attending. The temporary office in the foyer of the eighth floor, with post-office, bulletin board, ice-water and abundant paper cups, was a great convenience. So was the day nursery on the ninth floor, where the babies could be fed and sleep and the little ones have quiet amusements. WOMAN'S WORK, on Friday, had the great pleasure of receiving over fifty guests, all the new and furlonged women missionaries, at a picnic luncheon in its pleasant offices on the ninth floor. As at all picnics, there had to be a little adjustment to one's environment, but there was plenty of good food and good fellowship, and the warmest appreciation of the informal festivity.

More important than all outside features were the inspiring utterances of the speakers. These, occupying the morning hours of seven days, it would be impossible for us even to summarize in the barest outline. In our account of the Conference last year we quoted a number of short extracts from addresses. One of our missionaries wrote that these seemed to her so valuable that she committed them to memory. So we again take space for a few of these points: "No organization in the world, except a national

Government, carries on such varied, complicated and far-reaching work as our Foreign Board. . . . Last year our Church's *per capita* giving was the largest in its history. . . . USE OF THE BIBLE: tremendous intellectual value; Huxley wrote Parliament urging that it be used in schools for that reason . . . the arsenal which provides weapons, the manual which teaches tactics, the war map, the commissariat which keeps men strong and nourished . . . teaches Christians not to worry . . . no man is educated who doesn't know it . . . study hard books—Romans, Jeremiah—intellectual as well as spiritual exercise. . . . Student said he had trouble with Daniel. When asked what was his trouble, said it was to find it. . . . "Anybody could find Exodus but it took an able-bodied man to find Amos." . . . Be Bible-loving and Bible-living Christians . . . make its prayers your own . . . the minister who seeks only texts for sermons may find death of his spiritual life. . . . Seek food for your own famishing spirit. DR. MACKENZIE: *Endure* as seeing Him who is invisible; He is above your homesickness, above physical suffering, above discouragement, above the failure of others, above the vastness of your work. MR. SHERWOOD EDDY: If our religion is false we ought to change it, if true we ought to propagate it. Never lose sight of your real object. Many things to turn you aside from winning souls, new language, trying climate, new environment, ingratitude and unresponsiveness. The native Christians are not what you expected, the missionaries, you yourself, are not what you expected. There is steady downpull, all props are taken away, you can do no mighty work because of unbelief. . . . The inflow and the overflow must be commensurate. Keep the channel between your own soul and Jesus Christ open, the overflow will take care of itself. . . . Don't try to destroy error, show the truth. Never mind the chaff, it doesn't hurt the wheat. DR. MERRILL: Unless religion can live with scientific teaching it can not live at all. . . . Intellect has rights which must be recognized,



has also limitations, as Bergson says, which must equally be recognized. . . . War has brought distrust of over-development of the scientific. German army science in its last word, all for destruction. "What use to go from Harlem to the Battery in fifteen minutes if you do no good when you get there?" Science makes discoveries, the soul of man uses them. Take the *Yearbook of Prayer*, science can tell all about its manufacture, involving wonderful mechanism; can tell nothing about lives of those named in it, of fruits of the Spirit, of power of prayer. . . . Worst way to meet intellectual problems is by ignorant dogmatism. . . . Paul was a mighty apostle because he had a mighty and trained intellect. The weak are chosen not because they are weak but in spite of their weakness. . . . You must think in universal terms, mustn't have just an Anglo-Saxon theory of

salvation. DR. HAVEN: Don't think of "the native church," think of "my fellow-Christians." MR. LOEWE: Regard the opinion of the older missionaries, regard the customs of the people. . . . Polygamy in Africa is not funny, it is a real problem. A chief who was seriously studying to find the truth and was told he must keep but one wife, finally said, "I have seventy children and one woman can not take care of them. I have decided to go to hell. But when I get there I think God will say, 'You are too good a fellow to stay down there.'" MR. FITCH: There is as good latent material in men in China as in America. They love their parents, reverence high things, are eager to learn, have aspirations. MR. BROWN: Leave behind race and denomination pride. In Mexico the other fellow is doing just as good, earnest, consecrated work as you are. *E. E.*

### MRS. WILLIAM A. SHEDD

WAR laid its cruel hand on sweet, bright, self-forgetful Louise Wilbur Shedd just as truly as if she had died in a trench. With relentless hate Koords and Turks besieged Urumia, Persia, for months. The little band of Christ's representatives in our mission there have striven against overwhelming odds to care for the souls and bodies of the thousands of homeless refugees who have turned to them as their only earthly help. Under hard physical strain, with limited food, overwhelming work and peril of unsanitary conditions, many have had typhoid and other fevers, and Mrs. McDowell and Mrs. Shedd have been taken.

Fifteen years ago Mrs. Shedd went out to teach in Fiske Seminary, becoming the wife of Dr. Shedd three years later. All who knew her loved her, speaking often of her courage and cheerfulness under trying circumstances, of her fine intellectual ability, her devotion to her husband and her four children, and her unsparing consecration of every gift to her work. Her motherliness to the boys of the school of which Dr. Shedd is principal; her able teaching of the women in Bible



Mrs. W. A. Shedd.

classes and in the school for missionaries' children; her help in the training of Christian women workers; her true friendliness in the homes of Moslem and Christian, will long be remembered.

## “Reading Maketh the Full Man”

### A CHINESE STATESMAN AND SCHOLAR

FASCINATING from many varying points of view is the autobiography of Viceroy Li Hung Chang. No human document is more interesting than a genuine autobiography, but men of note who dare to be genuine are rare. This old diplomatist seems to have been, both in youth and in maturity, at once too proud and too vain to be anything but frank. During the many years of his long life he chronicled all its varied happenings. He did not himself write a formal autobiography, but from the immense mass of his diaries selections were made to form a most readable book of moderate size. Former Secretary of State John W. Foster, in a preface, calls Li Hung Chang “the greatest man the Chinese race has produced in modern times.” A statesman and diplomat of world-wide fame; a soldier, though like all educated Chinese, he considered the profession of arms degrading; and above all, by his own account, a writer, for it was in that direction that he most desired to be famous.

It would be of interest to consider the book from the different points of view: the writer's world relations; his biography as typical of the training of an educated Chinese; his relations with General Gordon, the Tai-ping Rebellion and the Chino-Japanese War; his travels and frank comments on foreign life and individuals; his revelations of his own intimate character; his views on the opium habit and traffic; his opinion of Christianity and its representatives. On all these points brief extracts from his own words are most illuminating. It is on the last two that it is most appropriate for us to dwell.

Speaking of causes of international dispute he says:

“This is the way the foreign official acts in China: An English trader's shop window is no more than broken by some rowdies than the Consul or the Minister is at the *yamen* demanding to know what we are going to do about it. A French dandy gets into a street brawl with a band of ignorant coolies, and before the officials have even heard that such an affair has taken place the Consul or Minister is shaking his fist at the Viceroy. A fat, red-faced German, half full of stout beer and smelling of cheese, falls into a gutter and breaks one of his legs.

Passers-by try to help him to his feet, and he thinks they are going to rob him. He pulls a revolver and shoots a native, and then friends of the latter throw stones and cut the fat German's red face. Immediately his Consul or Minister is knocking loudly at the door of the *yamen* demanding satisfaction for the insult offered to the German flag. . . . To avenge the work of a crazy band of fanatics . . . the French are ready to send a fleet and an army to kill as many thousand Chinese as get in their way. And France is a Christian nation. I do not understand in full the application of the doctrines they profess to believe.”

“Some men would not care what posterity might say or think of them, but after all these years of mine of ceaseless endeavor, both to help the nation and to build up a name for myself, I can not bear to think that coming generations might regard me in any light other than a patriot who attempted well and did not always fail.”

In what he calls “the eye-and-mind-opening weeks” of his travels the men who made the deepest impression on him were Gladstone, Bismarck and President Cleveland; on two women he makes most approving comment, recurring more than once to the charm of the Czarina of Russia and concluding remarks on our President's wife by saying:

“I wish the illustrious and sacred Empress Dowager could know Mrs. Cleveland and the Czarina.”

When crossing the Atlantic he disdained to be seasick and calls “ridiculous and unscientific” this diagnosis of the doctor. He calls the reporters “wonderful and tireless, deserving to earn a great deal of money. I am a journalist myself; the profession of writing is so noble that I am honored to claim membership therein.”

“Of all the cities New York is the worst . . . least suited to me, I mean. I should not want to live where, if an earthquake happened, ten thousand tons of stone and iron would topple on my head. . . . When I looked up there were hundreds of thousands looking down at me—like people in crevices of great cliffs, four times higher than our tallest pagodas. Had they been enemies how easy for them to drop heavy boulders down into my carriage. But they were all friends, thousands upon thousands of friends of the Throne, of the Grand Ambassador and his party, and of the millions and millions of my countrymen. I know this to be so for flags and banners and long streamers waved everywhere. Myriads of young folks waved little flags of yellow silk upon which was painted the dragon, and beautiful women and girls cheered for China and clapped their pretty hands. It was all very pleasing, very satisfying to me and those with me.”

Most interesting is the account of his feelings at the tombs of Washington and of his “illustrious friend, General Grant;”

on seeing the Liberty Bell, which seemed to him so modern, and on crossing the Continent. He was not always pleased and tells amusingly of one reporter:

"He wanted to know how many wives I had, and after I told him I had as many as I needed, he was impertinent enough to ask how many I needed. The question did not please me . . . so I asked, 'How many wives have you?' He answered quickly, 'None.' 'Good,' I said, 'you look as if you might be able to take care of just that number!'"

The diary is as thickly dotted with references to the opium habit and traffic as are the poppy fields with the bloom of the drug-giving plant in the June days. The Viceroy gives several examples of men he has known whose lives have been ruined by opium, which he calls "the terrible extract." At the time of the Chino-Japanese War he says:

"In Nanking hundreds who had not had solid food for many days were still supplied with this terrible curse, so that they slept and dreamed through the riot and battle round them. I gave orders that all persons found with the drug in their possession, all under its baneful influence, and all who sought the drug either for their own use or for the profit of trafficking in it, should be decapitated. More than twelve hundred users and retailers were executed. . . . Every one is aware of the unhappy and disgraceful fact that but for Great Britain there would not be a *picul* of opium sold to-day in China for use outside the practice of medicine. . . . Because of this money-grasping feature of England's dealings with my country, millions of wretched people of China . . . have been made paupers, vagrants and the lowest of criminals and hundreds of thousands sent to suicides' graves. . . . I was asked by a British admiral the number of opium-users in China. I asked him the population of England. He said 27,000,000. I said, 'Admiral, that is about the number of opium fiends in China.' He did not get my meaning but I told him that as his country was responsible for the vicious traffic, each man, woman and child in England might feel that he had at least one wretched being in China as a representative."

His editor remarks that "on the ever-recurring subject of foreigners, missionaries and Christianity—he regards all foreigners as Christians—the Viceroy seemed never to tire of writing, and it is likely that at least two volumes the size of this could be filled with transcriptions of such manuscripts."

"I hear there are many sects of the foreign devils, all hating each other and all preaching for the same God, whom they call the *Tien-fu*, Heavenly Father. If they have

such a Father He can not be proud of His sons, for they are unlearned men and barbarians. It is a part of their teaching that He let His Son come to earth and die for wicked people. Such teaching! If they would say that He died for the good people it would sound sensible. . . . If the gods are good and want men to be good would they allow members of their families to be killed like criminals for the sake of criminals? It has been long intimated that most of these foreign devils are crazy and I am beginning to believe it. . . . Upon at least one occasion General Gordon . . . tried to explain to me the doctrines of the Christian Church; but I would not listen in patience, so much had I learned to hate the name. . . . Viceroy Ma was ever friendly toward the foreigners and their religion, and it was because of this feeling, no doubt, that he met death in the very height of his powers and usefulness. . . . He died for China, yet as a Chinese martyr to the God of the Westerners. . . . I know this: that if my lot in life were cast in England, France or America, I should want to call myself a Christian, for that is the religion of those countries; and a man who would order his life by its tenets would keep out of trouble and be respected. He would not think of Confucius, because he would have no need of him or his teachings. And it is the same way, reversed, in China; I have no need for



Chinese monks at the door of the monastery. Taken by Mrs. L. S. Hadley.

Christ if I will but follow our own great sage and philosopher. But simply because I feel no personal call for the Christian religion I will not therefore oppose it, since I believe there are thousands, perhaps millions, in China who would be somewhat benefited by a knowledge of Jesus."

During the peace negotiations in 1895, a Japanese madman made an attempt on the Viceroy's life. Some Christians showed their concern by calling to see him, and later he tells this interesting story:

"I cannot think that all people are bad, even the worst of the Christians, for to-day I had an experience that makes me think that outside of business, riches and honors, there are small happenings which touch a man's heart and make him feel that humanity is not all iron and gain and falsehood. For to-day this *yamen* was the destination of a great mission. I nearly wept to receive them. Two native Christians came all the way from that miserable town in Japan to bring me here medicines for my head, and to see if I was getting better! I wonder if this is because Christianity teaches such things? It must be, for the Japanese are a race that hate the Chinese. Therefore, it must be some new ideas that this man and boy got into their heads to make them do such a thing. I saw them coming up the steps of the *yamen*, and at first I told Len to send them away, but I saw that they were Japanese and I wondered what they might want of me. Len let them in, but for a long time we could not learn just what they desired; for the man spoke his own tongue. One of my interpreters being sent for, I was amazed to learn that the strange man was one of a number of native converts who had called to see me in my sick-room when I was recovering from the effects of the madman's bullet in my skull, and as I looked at him I saw that he was telling the truth, for I recognized him. His name, he said, was Sato, and the boy that accompanied him was his thirteen-year-old son.

"Sato said that all the native Christians in the little mission at Ketuki—the mission that had at first sent the delegation to my sick-room with flowers—had talked about me every day since I was there, and had prayed to the Christian God for my recovery. He said that they, his mission friends, did not believe in war or killing, and that they had understood that I had come to put a stop to the war.

"'Were we not right, your Excellency?' he asked.

"'Yes, Mr. Sato,' I said, 'you were right. I went to try and stop the war. There hasn't been any since, has there?'

"He answered no, and said that I was a great and good man.

"Then he explained that all his friends were very anxious to know how I was getting along. Sometimes, he said, they would hear that I was entirely well, and again it would be reported that I was dead; so they couldn't stand the uncertainty any longer, and collected money between them and sent Sato with a message of good-will and some herb medicines.

"I took the medicines and had my two visitors served with the nicest kind of chicken and tea. I wanted them to stay with me for a few days, telling them that I would treat them well; but Mr. Sato said he was already almost sick unto death to get back home, and that he had once or twice nearly turned back.

"When they were ready to go I gave them a big bundle of presents of all kinds, 200 *taels* for the mission, and as much more to reimburse them for the outlay of the journey. This last he did not want to accept, saying that, as he had funds sufficient to take him home he was fearful that the friends who had sent him might not like it. But I prevailed upon him to take the money. I think this Christianity, makes poor and lowly people bold and unafraid, for before Mr. Sato and his boy left he wanted to know if they might pray for me. I said they could, expecting that he meant when they got back home again; but he said something to the little son, and they knelt right there at the door and said a prayer. I could not keep my heart from thumping in my bosom as I watched that poor man and his frightened little boy praying to God—the God that will deal with me and with them and all mankind—that I might be well of my injuries.

"I was sorry to see them go.

"In this old *yamen* strange scenes have been enacted, great councils held, and midnight conferences affecting the whole world have taken place. I have received royalties and dukes, ambassadors, ministers, murderers, robbers, and beggars. But during each and every occurrence, whatever its nature, I have been complete master of my house and myself—until an hour ago. Then it was that for the first time did I believe the favor was being conferred upon me.

"Poor, good Mr. Sato, all the way from Japan to offer a Christian prayer for the 'heathen' old Viceroy! I do not love the Japanese, but perhaps Christianity would help them!"

E. E.

## THE KING'S HIGHWAY

THE FIFTEENTH volume of the United Study Series differs entirely from its predecessors. It is not historical in character, nor is it a study of religions or of social philosophies; it is rather a series of dissolving views unfolded in succession to the eyes of pilgrims who traverse the wonderful highways built up by modern enterprise, to learn how the King's business is prospering in various lands. Mrs. Helen Barrett Montgomery and Mrs.

Henry W. Peabody spent several months of 1914 in visiting the principal mission fields. They went at their own expense as official representatives of the Federation of Women's Mission Boards and were afforded every opportunity for investigation. The results of the journey are embodied in this narrative, which has all the charm and freshness of personal experience combined with the authority of first-hand knowledge.

Considered as a text-book, *The King's Highway* has one outstanding merit—it is eminently readable and interesting. The point of view is entirely modern and the swiftly changing scenes are selected with great skill. A circle of friends, or an auxiliary desiring only general knowledge will gain much by simply reading the book through, without attempting to elaborate the topics touched upon. For serious class study, the outlines prefixed to each chapter will be the teacher's main dependence. It will be easy enough to make the lessons interesting; her task will be to supply at the same time the framework of knowledge into which the facts presented may be fitted so as to remain a permanent possession. These broad and simple outlines should be emphasized by charts and maps, and the points made should be enforced by constant repetition. It must not be forgotten that the book deals primarily with the work of the Women's Boards, which must be considered in its relations to the general work to gain a proper perspective.

The chapter on Egypt, "the gateway of the modern world," gives a valuable presentation of the profound changes wrought in the national life by the missions of the Church of England and the United Presbyterian Church of America. Of especial usefulness for our own classes are these chapters that deal with lands where we have no work and in consequence know less of the conditions. The achievements of the American Mission (U. P.) in Egypt are worthy of the closest study.

Nearly one-third of the whole book is devoted to India, where the rising tide of the new life bids fair to sweep away the age-old obstacles that have so long appalled our faith. Every part of these chapters is weighty and important, but the main stress should be laid on the wonderful mass movements among the outcastes and low castes, to which the church is not half awake. No words can exaggerate the urgency of this crisis, and the necessity is more pressing than ever, now that the war has crippled European missions.



Tailors at Jagraon. Taken by Miss Mary C. Helm.

Glimpses of Ceylon and Burma are so transitory as scarcely to do justice to the new topic that they introduce—the impact of Christianity on Buddhism. These fields, like Egypt, are almost unknown to our women, and the course might be enriched by a supplementary lesson devoted to them. A *detour* might also be made here from the route taken by the author to consider our missions in Siam, the only independent Buddhist state left in the world, and note its remarkable development, second only to that of Japan.

In China the road passes through scenes made familiar to us by many witnesses, but each one only emphasizes the boundless opportunities opened by the present receptive attitude of all classes, and the special claim upon Americans. The cry comes from all quarters: "Educate them *now*, and in Christian schools, if you would control the destinies of the nation." Another radical need is for wholesome Christian literature. Why teach them to read and give them no suitable books?

In Korea likewise we are on familiar ground—so familiar that we need a concise summary like this to unify our scattered bits of knowledge concerning this miracle of grace by which 500,000 Christians have been gathered in less than thirty years. "A convert has been made for every hour, day and night, since Christianity was introduced." The secrets of this wonderful success would seem to be devotion of missionaries, voluntary service and gifts of the Koreans and widespread study of the Scriptures. The spirit of unity which has built up a

single Korean Christian Church is beyond all praise. In fulfilling their Lord's last command, Christians have found the answer to His latest prayer, "that they all may be one."

The last series of views is in beautiful Japan. Dazzled by the wonderful progress made by Japan in recent years, some are asking whether the time has not come to leave the propagation of Christianity to the Japanese. The answer may be found in the replies of Dr. Ebina, a distinguished Christian leader, to questions propounded by Mr. John R. Mott: "Are missionaries still needed in Japan?"

"They are greatly needed."

"Shall we increase the present force?"

"Yes, largely; send us two or three times as many—all that can be sent."

"Should they be stationed in centers or in country places?"

"In both."

"What should be their work?"

"Anything and everything."

"So the King's heralds are preparing His way, hardly bestead and weary; but in days to come the ransomed of the Lord shall walk therein, with songs and everlasting joy."

PHILADELPHIA.

*Julia A. Wilson.*

### THE KING'S HIGHWAY

PREPARE ye for the Lord His way,  
Go forth before His face  
And show through all the wilderness  
The wonders of His grace.

Level the mounts of prejudice,  
Suspicion's valleys fill,  
Remove the stumbling blocks of vice,  
The pitfalls of ill-will.

When places waste are all made glad,  
When strife and tumult cease,  
Then down the shining way of love  
Will come our Prince of Peace!

Along His paths of pleasantness  
The lame shall leap with glee,  
The cleansed leper bring his thanks,  
The blind man, wondering, see.

Haste to thy work, the world doth wait  
With groans and bitter tears  
The coming of the King of kings,  
The hope of all the years!

WASHINGTON, D. C.

*G. C. T.*

### "SOCIAL CHRISTIANITY IN THE ORIENT"

THE STORY OF A MAN, A MISSION AND A MOVEMENT

THIS is the autobiography of Rev. John E. Clough, D.D., from 1836 to 1910, written down for him by his wife, Emma Rauschenbusch Clough, Ph.D., published by the Macmillan Company. The introduction tells of "the manner in which my husband and I co-operated in producing the book. The story is his, the writing is mine." For the most part the writer, as she says, has completely eliminated herself so that Dr. Clough might tell his own story in his own way. It is an exceedingly interesting narrative, rich in concrete material selected from an unusually active missionary service of forty years among the Telegns, in the northern part of Madras Presidency, South India, bordering on the Bay of Bengal. In reality it is a very deep study in the sociology and pedagogy of missionary methods, in New Testament simple narrative form,

developed as the work advances in logical and providential order.

The Madigas, a primitive tribe, were by trade leather-workers and belonged to the Pariahs or out-caste people. The mission station was at Angole, the center of a field of about seventy by one hundred miles. Dr. Clough's preparation for missionary service was of quite an unconventional type, and the narrative of his boyhood in Iowa and as a young surveyor in Minnesota fits well into his independence of action and his finding the shortest way to do things in his great missionary parish at Angole. It quickened his discovery of points of contact and native ways and his acceptance of the social solidarity of India as against the individualism of Western peoples, and gives its significance to the sub-title of the book—A Man, a Mission and a Movement. Though deal-

ing with a so-called mass movement the narrative is intensely personal, treating the leaders and converts by name. Dr. Clough knew his native workers intimately, laid the burden of the work upon them and trusted their devotion. He largely worked through native leaders and concentrated his attention upon them in the way of training and encouragement. When he joined the mission in 1864 there were apparently only about thirty church members at Nellore station; in 1900, when he retired, there were some fifty-four thousand members of the churches connected with the American Baptist Telegu Mission.

The subject index is not to be overlooked, as it gives a key to a scientific study of the book.

*W. Henry Grant.*

*Unity and Missions—Can a Divided Church Save the World?* by Secretary Arthur Judson Brown, D.D. 312 pages. \$1.50. Fleming H. Revell Company.

“THAT denominations which have been facing one another must now form a line which faces the world” is strongly emphasized by Dr. Brown in this recent volume. Into an interesting and readable book is packed much solid thought. No one can study it without feeling more certain what Christianity really is and what its program should be.

The book is timely for the war has brought home to every heart the increased responsibility of the Church. “More than ever before,” as the author says, “the Church is under solemn constraint to make the spirit of Jesus pervade all human life and relationships” and also to “convince men that brotherhood under the Divine Fatherhood is not only personal but international.” He shows that it is futile to expect a divided church to evangelize the world. Asserting that the time has passed for platitudes and generalities he gives us a strong discussion of the principles and proposals of church unity, answering current objections and citing in their stead present examples. His experience as a Board Secretary is often drawn upon and by far the most en-

couraging illustrations of co-operative work, present alliances and possible federations are shown to come from the mission field. He claims that casual relation exists between union and missions. Instances of division of territory and even transfer of churches are cited. A special chapter is devoted to showing how High Church Anglicans and American Presbyterians are working together in Shantung University, for example.

The desire of the native Christians themselves for unity is evidenced, the author declaring that “we might as well face the fact that the Christians of Asia will probably unite,” whether foreigners desire it or not.

The influence of missionary thinking and the value of an enlarged horizon is seen on every page of the book. The questions which may seem to the western church of supreme importance are studied against the background of the needs of the non-Christian world, and thus viewed in their true proportion. Of great apologetic value is the fine chapter on the accepted essentials of Christianity. This discussion of the fundamentals from the standpoint of one who believes in a world-conquering Gospel and who emphasizes the great facts of the faith is of significance for our own denomination at this time. This and other points show that a statesmanlike study of the larger problems of the whole world is a splendid qualification for constructive thinking on questions perplexing the home church.

Dr. Brown writes not only from a rich experience of travel in the Orient and of mission administration but also out of an experience of many years in the home ministry. He does not minimize the unfortunate state of affairs which denominationalism in this and other lands has effected. Yet he is not pessimistic about the future, constantly holding as he does before the eyes of his readers the vision of a united church of the living God as the coming consummation. He affirms that a new spirit of fellowship is abroad and declares unequivocally that “the union of the people of God is coming.”

He tells how once in climbing up

Mount Hood he crossed, in the gray dawn of morning, the bed of a stream in which there were but trickling rivulets of water and occasional shallow pools. On his return at evening he found the dry bed of the morning filled to the banks with rushing water because the sun had softened the icy snow and sent the floods down. "In like manner," he writes, "we are now making our toilsome way along the obstacle-strewn path to unity, and like the Hebrews of old, our souls are sometimes 'much discouraged because of the way.' But unto those that fear His name 'shall the Sun of Righteousness arise,' and 'when He goeth forth in His might' 'there is nothing hid from the heat thereof.' 'The God of Israel will open rivers on the bare heights and fountains in the midst of the valleys.'"

There can be no question but that this volume, viewing the burning question of unity from so many angles by one whose work has brought him into close contact with Christian leaders the world over, will be of great influence. We should feel proud that it comes from a leader in our own denomination.

(Rev.) Stanley A. Hunter,

Formerly of the Ewing Christian  
College, Allahabad.

BYRN MAWR, Pa.

*The Mercy of the Lord*, Geo. H. Doran Co. \$1.20.

THAT the world which knows literature is a small one was never more amusingly demonstrated than when, not many months ago, Mrs. Flora Annie Steel narrowly escaped being turned back from landing in New York because she was classed as old and liable to become a public charge! Very evidently the port authorities had never heard of

*On the Face of the Waters*, Mrs. Steel's best known book, at once a romance and a history of the Great Mutiny. Though this was a wonderful panorama of Indian life and character, yet as a book it was necessarily long and somewhat involved. Even more attractive therefore are Mrs. Steel's short stories, each one showing a facet of the many-sided world of India, as the English Army or civil service representative sees it. Here is the charm and the terror of tropical nature, "the ivory orange-blossom, the silver jasmine stars, the red hearts of the roses;" the endless undulations of the desert and the incredible blaze of the stars; fever in the sun and snakes in the shadows. Here is the mystery

of the inscrutable Oriental, the subtlety of the East, the solemn nonsense of idol-worship and the strange bondage of tradition and age-long usage. The Hindu himself is not more blind than are many of the material and worldly English to the real purpose and the heroic effort of those who are striving to show him the Light of the World. There are in this fascinating book only glimpses of this effort; there are many, many proofs of the need for it. E. E.

VALUABLE for the church or private mission library is *A Modern Pioneer in Korea*, by Rev. Dr. Wm. Elliot Griffis, published by F. H. Revell Co. Price \$1.25. It is a chronicle of the life of Rev. Henry G. Appenzeller, who went out as a pioneer mission worker in Korea, representing the Methodist Church. He was a man of peculiarly winning personality and during seventeen laborious years traveled, explored, preached and taught, built churches, organized schools, translated the Scriptures. He lost his life in a collision at sea

but the memory remains of his cheerful and consecrated courage and his lovable character.

*Mission Accounting*. For use in the missions of the Presbyterian Board. By Dwight H. Day. The unprofessional reader might find little of interest in this carefully prepared and well printed analysis of the entire system of bookkeeping and accounting used by our Board in its relation to its missions. To the mission treasurer, in discharging his trust with the strict accountability and accuracy required, it will be a complete manual of information, made doubly valuable by the careful index. *The International Review of Missions* says that Mr. Day in this publication "has opened up a new field in the literature of missions." In the April number of the *Review* Mr. Day's article on *Some Aspects of*



The Taj Mahal, Agra, India. The most famous and beautiful monument in the world. Taken by Miss Mary C. Helm.



the *Work of a Treasurer of a Foreign Mission Board* has a more general appeal. It would be well if this article could be generally circulated through the Church. Few have any comprehension of the intricacy and variety of the Treasurer's work in an office where from two hundred to a thousand letters or items appear in each day's mail, where accounts involve a dozen different kinds of money, investments and disbursements are unceasing, plans are made for travel all over the world, for purchasing and shipping every kind of merchandise, transporting most complicated household and personal baggage, and countless other details. Mr. Day describes methods and the Treasurer's functions and responsibilities in a style to interest any intelligent reader, and to answer the innumerable questions which arise in the mind of the thoughtful giver. E.E.

#### BOOKS RECEIVED

*Around the World with Jack and Janet*, by Norma

R. Waterbury. Central Committee on United Study.

*The Sunday-school Teacher and the Program of Jesus*, by Geo. H. Trull and Jay S. Stowell; *Wild Woods and Waterways*, by Wm. C. Covert. Presbyterian Board of Publication.

*By-products of the Rural Sunday-school*, by J. M. Somerndike. The Westminster Press.

*Immigrants in the Making: The Bohemians*, by Edith F. Chase; *The Italians*, by Sarah G. Pomeroy. F. H. Revell Co.

*Overtaking the Centuries*, by A. Estelle Paddock; *Jesus Among His Friends*, by Ethel Cutler; *School-girl Ideals*, by Marion Rider and E. R. Butler; *The Inch Library*, a series of dainty booklets with such titles as *The Way*, *The Kingdom of Our Thoughts*, *Being Good Friends with One's Family*, *A Girl's Questions About Prayer*, etc., National Board Y.W.C.A. *Carranza and Mexico*, by Carlo de Fornaro. Mitchell Kennerley.

### CHANGES IN THE MISSIONARY FORCE

#### ARRIVALS:

At San Francisco, May 31.—Dr. and Mrs. E. B. McDaniel of the S. Siam Mission. Address, Cedar Rapids, Iowa.

At San Francisco, June 6.—Rev. Dr. and Mrs. Chas. N. Magill of the Philippine Mission. Address, Elmwood Ave., Bogota, N. J.

At San Francisco, June 7.—Rev. and Mrs. A. R. Kepler, from Hunan. Address, 65th and Lansdowne Ave., Philadelphia, Pa.

— Rev. and Mrs. R. W. Post, from S. Siam. Address, R. D. 2, Spring City, Tenn.

At New York, June 24.—Rev. and Mrs. Jas. H. McLean of the Chile Mission. Address, 51 Shrewsbury St., Stratford, Ontario, Canada.

#### DEPARTURES:

From San Francisco, June 12.—Rev. and Mrs. L. J. Davies, to join the Shantung Mission.

From San Francisco, June 12.—Rev. and Mrs. C. E. Eckels, returning to Siam.

From New York, June 23.—Rev. and Mrs. Clifford A. Douglas, to join the Colombia Mission.

From San Francisco, June 23.—Dr. and Mrs. E. C. Maehle, returning to China.

From New York, June 25.—Rev. J. G. Dunlop, returning to Japan.

From New York, June 26.—Mr. Wm. Weiser, to join the N. India Mission.

#### MARRIAGES:

At Cambridge, Mass., June 16.—Miss Margaret Wight to Mr. James C. Maury, both under appointment for India.

At Vengurla, India, May 15.—Rev. Dr. A. L. Wiley and Miss Mary J. Ferguson, both of the India Mission.

#### DEATH:

At Pittsburgh, Pa., May 22.—Rev. Dr. W. H. R. Thackwell, formerly of the Punjab Mission. Appointed 1859.

MAILING NOTICE FOR SYRIA: Especially important mission letters are addressed to Rev. Dr. F. E. Hoskins, care Captain Blakely, U. S. S. *Des Moines*, care U. S. Despatch Agent, 4 Trafalgar Square, London. Duplicate copies are also sent to Dr. Hoskins, care Mr. Arthur T. Garrels, American Consulate, Alexandria, Egypt. A letter to any of the other Syria missionaries should be put in a small envelope with the missionary's name and address on it, then enclosed in another envelope addressed to Dr. Hoskins at both of the above addresses.

### THIS IS A STORY OF CHRISTINA, A LITTLE CHILD WIFE IN INDIA

AS TOLD BY LOIS ELIZABETH DANNER, TEN YEARS OLD, AT NORTHFIELD

CHRISTINA was a girl about sixteen. Soon she was married, and she had a little baby, and they all lived happily for a year or two; but pretty soon Christina began to show the marks of leprosy, so her husband turned her out and told her never to come back again. So she went to seek shelter at her parents' home, but they would not give her anything but a little hut made out of mud and sticks, just outside the village, and there they would bring her a bowl of rice and set it out at a distance and she would crawl out on her hands and knees to get it. But after awhile they too drove her away and told her never to come back.

Christina had heard of a shrine where, if you would go and pray and fast for a fortnight, you would be cured of the leprosy. So she went there and prayed and fasted, but it didn't do her any good. She had also heard of a certain river where, if you would bathe in it, you would be cured of the leprosy also. So she went there and bathed, but it didn't do her any good. So she decided that the only thing she could do was to beg in the market-place; and one day while she was begging a little Indian girl who went to the Christian Mission ran up to her and said, "Poor leper woman! Why don't you go to Kushti Kana?" (This in her tongue was the Leper Asylum at Purulia). "They will treat you kindly there, for Jesus lives there."

So Christina took the little girl's advice and went to the Leper Asylum, and she was received kindly and is now one of the happy Christian women who are there to help teach other women who go to them each day.

## EXTRACTS FROM SECRETARY SPEER'S TRAVELOGUE

S. S. Korea, between Formosa and Manila,  
May 11, 1915.

It is just one week this afternoon since we reached Yokohama and it has been a week crowded with enough life to spread over an ordinary month or two. On reaching Yokohama we were taken off to a reception at the Union Church for English-speaking residents. A committee, of which I am chairman, representing our Foreign Missions Boards at home, aids these union churches to secure and support pastors and this reception was for the purpose of expressing the church's gratitude to our committee. We had a delightful time together, and I tried to describe the present religious conditions at home. . . . The cherry trees were still in blossom and the wistaria in full bloom. The other flowers added a wealth of color and the sunset was one great mass of red and saffron glory. . . . In Osaka, the next day, meetings began at once and we did have a day of it. At nine o'clock I spoke to six hundred students in the Higher Commercial School; at eleven o'clock to 160 girls in our mission school; at two o'clock to 600 students in the Higher Technical School; at four o'clock to the Japanese and foreign Christian workers and at eight o'clock in the evening to a business men's mass meeting of twelve hundred. In addition we had a number of personal conferences and were glad enough to drop into bed at eleven o'clock after a day which had begun at five in the morning.

In Kobe next day at ten o'clock I spoke to over 800 students in the great school of the Canadian and Southern Methodists; at 12:30 to six or seven hundred students in the Higher Commercial School; at 2:30 to the Southern Presbyterian Theological School; at four to a meeting of all the Christian workers of Kobe and in the evening to a meeting of four or five hundred men. . . . We reached Shimonoseki at 9.25 the next morning. It is one of the great fortified points in Japan which guards the Straits of Shimonoseki and from which the boats cross each evening and morning to Korea; Mr. Ayers, the Misses Bigelow and some of the Japanese friends met us. We had only one meeting during the day. It was a beautiful rest from the preceding days.

We saw Shimonoseki, the churches which are at work there and the fine Girls' School carried on

jointly by the Dutch Reformed Board and our own and had good long conferences with all the workers, including the pastor of the church in Shimonoseki and the pastor of the church across the Straits in Moji. Here an interesting movement has developed among the members of the churches of the five denominations to unite all the churches in one.

We crossed the Straits in the evening and took the night train for Nagasaki, where I had a conference all the morning with a man who had come over from China regarding some of the problems there, and then attended a meeting of the Methodist Women's Mission.

We have had a heavenly voyage since, slipping out of Nagasaki on a beautiful afternoon, running all day yesterday under the high mountains of Formosa, some of them 13,000 feet high, and now over the bluest of seas and under midsummer skies and the warmth of August, we are steaming down to Manila, where we are due to-morrow afternoon.

Externally there were fewer changes in Japan than I had anticipated. . . . I see no such outward changes as one sees all over our country, but inwardly there has been great change, and in nothing more than in the place and influence of Christianity. Eighteen years ago when I was here, audiences were small and the government schools were closed to Christianity, the churches were shabby and the temper of the nation was distinctly anti-Christian. Now great congregations come to hear the preaching. Worship has grown far more fervent. The nation openly confesses its need of religion. I wish you could have seen the eager faces of the students, or looked at that great gathering of attentive men in Osaka and heard old Mr. Morimura, the millionaire business man from Tokyo, speak to them of the nation's moral needs which could only be met by faith in God. . . . We are greatly impressed with the strength and ability of the best Japanese pastors. Mr. Fujimoto, who interpreted for me in Osaka, is a man after one's own heart, eager, glowing, vigorous and instantly responsive to the deeper notes. We come back to Japan in October. We shall be in Manila three days while the boat is unloading. We are very well, although it is warm and we are working in our shirt-sleeves and with an electric fan.

DR. SPEER spent one of his few days in Japan at Shimonoseki. Eighteen years ago he had visited both the Nagasaki and Yamaguchi schools, so that he naturally was interested in beholding the result of the union. He inspected the whole plant thoroughly and as the day was not to be so strenuous as the previous one in Kobe, there was leisure to sit a few minutes and look up and down the Straits. Dr. Speer addressed a gathering of pupils and church people in the chapel, and afterwards met each one of the visiting church members. Then he was taken to the etiquette room and served with ceremonial tea. It was his first experience in *suwari-ning* and there was considerable merriment, but it is a good thing to loosen the tension once in a while. It may well be considered a laudable feat to have made a Secretary "play" for a brief period. He had long conversations with the pastor of the Moji Church, and the missionaries too had time for free conversations, which never could have happened in the New York office. . . . At the chapel exercises the morning following the visit, the Japanese teacher who led gave thanks for the "intimacy" that we had enjoyed and the "sympathy" that Dr. Speer showed. It was shown in his kind eyes and the warm grasp of his hand. Each one felt that Dr. Speer was personally interested in him.—*G. S. B.*, in *The Messenger*.

TO-DAY was communion Sunday and twenty united with the church, four of them schoolboys. The church was so full I could hardly find a seat. Eight children were also baptized. It was a very impressive service. A few weeks ago the church decided to increase the number of elders from three to five. Vice-Admiral Li of the Navy was one of the new ones elected and a Mr. Kua, from one of the courts, another. Admiral Li comes every Sunday in his private carriage and is a most earnest Christian. His official duties take him away quite often and I do not know how much he will be able to do as an elder, but it means a good deal that a man of that position is willing to serve, and for the church to have a man like that an elder.

DR. SAMUEL COCHRAN writes from HWAI YUEN: I could use a great number of cast-off toys in the hospital. You should see the keen pleasure given by one or two the children gave me, little smutty canton flannel rabbits, dogs and lambs. Picture puzzles are good too, even poor little cheap things. If the children of a Sunday-school cared to make an annual collection of cast-off dolls and such things they would be well worth sending to me.

MISS ROLLESTONE writes from YU-YAO: May I ask space enough in WOMAN'S WORK to thank the donors for two Sunday-school picture-rolls which I am receiving. We are trying to develop the Sunday-school, and I wrote to several friends asking if their schools would assist by donating a picture-roll for the current year. Two are being sent, but by whom I do not know, so I can not write to the donors direct to express my thanks and appreciation.

We have had splendid receptions from all communities. The other day I was telling of the coming of the King of Glory, His lowly birth, when His mother did not even have a bed to lie on and the babe was laid in the manger; of His sufferings and cruel death. A bright-faced woman had been listening most earnestly and presently the big tears began to course down her cheeks and she said softly, "You say He did all that for *me*? What have I ever done for Him?"

RUPAR, India



A Flight of Steps in China. From left to right: Morris Henry, four and a half years old, son of Rev. and Mrs. Jas. M. Henry; Evelyn, daughter of Rev. and Mrs. Oscar Thomson; Ian, son of Rev. and Mrs. G. D. Thomson; Mary Louise Henry. Sent by Mrs. Geo. D. Thomson.



The Gifford Twins, five months old, March, 1915. Agnes Grace and Faith Emma, serene and tranquil in storm-tossed Persia.

A PREDICTION of a few years ago which then seemed a mere dream became a splendid reality in Philadelphia North Presbyterian Societies when the Women's Home and Foreign Missionary Societies held a joint Annual Meeting on May 6th. All worked out so smoothly that there now seems no excuse for things ever having been otherwise than "joint." The changes in officers were gradual: the two societies realized that with the exception of President, Vice-President, Treasurer and Recording Secretary, all were joint offices, held by women who had forgotten the dividing lines and were ready to work for Christ's Kingdom in the wide, wide world. The lessening of the number of meetings had become a necessity. One big meeting includes all missionary interests of the presbytery. It is supplemented by a fall rally and officers' visits to

the auxiliary societies, when the close personal touch is felt. The possibility of union in work was apparent throughout the entire day, as the work was touched on from all directions. Particularly was this so when the brief report from home and foreign fields was given by Mrs. H. S. P. Nichols. As extracts from letters were read, it was at times difficult to tell whether the missionary was writing from a home or a foreign station. Miss Edith Long, Secretary of the Woman's Board of Home Missions, at the morning session placed side by side the vision of home missions as seen by that little company of women back in 1879 and home missions as we see them to-day, while Miss Margaret Hodge, President of the Philadelphia Board of Foreign Missions, gave "The Call of the World to Christian Women" at the afternoon session.

WORK along all educational lines has been greatly advanced. A very large tract of land east of the city of Bangkok has been selected and preparations are rapidly being made to establish a *University for Siam*. Schools for girls are being opened and superintendents for schools have been appointed in all provinces. There has also been a great revival of Buddhism. The King says that a man without religion is but little better than a beast without a soul. Buddhism is his religion and that of his people, and we see manifest on all sides much more devotion among all classes of people than formerly. Our own schools too are filled with pupils. We never had a larger family than this year.

(Miss) Edna S. Cole.

BANGKOK, Siam.

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# NEWS FROM THE FRONT

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## INDIA

MISS HARRIET LOCKROW writes from JHANSI: I shall not forget my first impression as I awakened the morning after our arrival in Bombay. Amid the reality that I was actually in "India, the Land of the Foreign Missionary," and that a long-desired wish had come true, I myself felt quite unreal and I hardly knew whether I was the same person who left America. As I looked around the only thing upon which my eyes rested that looked natural was my Bible, which I grasped eagerly and as I read, it seemed more real to me than ever before, and from then I was able to face the strangeness of a new country, a new people and a new language in perfect peace and confidence. . . . It would take pages to tell you of my first impressions. I went with our zenana worker for a visit to the zenanas. To the women living there no brightness ever comes except as it is brought by the missionary. Two faces have been vividly before me since making these visits. One that of a widow who is given a place "to stay" in her brother's house, but no one cares for her; her dress was most forlorn, because anything is good enough for the widow. As we sat in the outer room she cautiously squatted behind one of the posts and pitifully peeped around the corner with an eager face and gradually drawing a little closer that she might hear all the missionary was saying. The wife of the man of the house was just recovering from a severe beating given by her husband five months previous. No children had come to them, which fact caused much of the ill-treatment.

The other face was that of a little girl in a high-caste and wealthy family where we visited. She was dressed in her best, as were all the family, as a "new Miss Sahiba" was coming that morning. She sat on a rug near my feet and oh! such a sad face! not one smile lighted it. Little girls are not wanted in India and her face certainly showed that she was not welcome. As I left these homes I realized that they knew nothing of the true love that makes happy lives and homes. And how are they to know? Only through those who know of it and carry it to them. One of the greatest means of carrying this message will, I believe, be through the native Christian. For the Christian homes scattered here and there amid the crowds of Hindus and Mohammedans are as lights shining in darkness.

## PERSIA

MISS MIRA SUTHERLAND writes from TEHERAN: Last week was the Persian New Year. It is our duty and pleasure at that time to call upon our native friends in their own homes. One day I called upon a lady of rather high rank, a friend of Dr. Smith, and formerly of Dr. Wishard. As is the Persian custom, I had sent word that I would call that afternoon. The lady with her two daughters-in-law met me at their door, all dressed in green plush. They were very cordial indeed. I had to partake of each of the dozen dainties she had set before me. After having talked and sipped tea with her over one hour and a half I begged leave to go, but she said, "You haven't heard our music yet." So she took me into an adjoining room where she furnished me with music from three music-

boxes, two of which she kept going at once. She quoted Dr. Smith as being very fond of such kind of music. Such hospitality and unlimited kindness often puts us to shame. It is sad that their liberality excels ours many times, yet it is a fact that we do not have the time to give them such extensive entertainment in return. The Persian women know no duties, have no public social obligations; poor, illiterate souls, have nothing to do but sit around and talk about their husbands and children. One young woman of twenty-one came to the hospital last week who had been married four times. The saddest thing we meet is this custom of child-marriage. From nine years to fifteen is the popular age. As a result of this some of our hospital cases are nothing short of heart-rending. When educated these girls as a rule make such bright, intelligent women. The children are especially attractive, so sweet and unaffected. Of course from babyhood they dress them like old men and women, which rather detracts from their beauty. At the age of six, seven or eight years, the little girls are compelled to wear the black *chuddar* when they appear on the street. Nothing but Christianity can ever save these people from the slavery into which Mohammedanism has plunged them. It is a slow process but surely God's work must prosper and poor Persian womanhood find freedom!

MRS. FRANCIS M. STEAD, M.D., writes from KERMANSHAH: Kishvar, my little eleven-year-old Loor girl, is teaching the Commandments to two of the new converts and two children who have lately come into our circle, so if I should get a commandment or two mixed up with this you will know the reason. I make a rule never to do anything that one of these people can do; after they have learned or even partly learned a thing, I believe it will be more impressed on the memory and the meaning become more apparent to them by giving it to another. So I keep them all teaching. It is a bit inconvenient to have it done in my presence and the Koordy smells that fill my room make me want to fire them all out, but if they are here I know that they are busy with the things that I want them to be doing, and otherwise I am not at all sure what mischief they may be in. . . . My friends wondered if the medicines ever reached me. They did not. It is well that I had a pretty good supply of the most needed things or I should be in a bad way. There is no hope of getting anything through now until Turkey is eliminated from the war. The things that I use most of all are finished long ago and anything that can be found here is such a price!

## MEXICO

MISS SPENCER writes from AGUASCALIENTES: The great Shepherd has led us back to our post, where Miss Turner and I are delighted to be again among our little flock. The blighting effects of war, both moral and physical, are seen everywhere. We arrived at Aguascalientes on time, though having passed through Villa territory from Juarez to our destination. There are some fifty thousand of his troops here at present. We have slept sweetly and tranquilly every night since we came.

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# With Presbyterian Young People

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## BEAUTY FOR ASHES

"JUNE roses are announcing summer is served!" laughed the Happy Gardener to herself as she glanced with pride around her small kingdom, the flower garden where she spent what she called her golden hours—golden hours they might well be, spent in such a spot; high trellises of climbing roses surrounded her with walls of pink and yellow and crimson bloom—only no walls ever sent forth such fragrance—while in the center the green turf spread as smooth as a carpet to my lady's feet. An arch covered with a soft pink cloud of Dorothy Perkins roses led into the tiny flower garden, where announcement lilies stood guard, while sentinels of blue larkspur were stationed at every corner and lavender, purple and white iris hovered like great velvety butterflies over their emerald, pointed leaves.

The Happy Gardener sank with a deep sigh of content into her low chair and stretched a lazy hand for her morning mail. After weeding her beds she could feel the blood racing through her veins, and her brain felt clear and ready to conquer any problem.

Her first letter was from India: "Of course you wonder why I have not answered all your questions for the auxiliaries. I wish you could see the dear little dark-brown reasons, for our compound is full of famine babies abandoned by their parents. Such pitiful mites! How the poverty, illness and sin weigh down upon one until one feels as if one must cry out. We have scarcely time to eat; the day is twenty-four hours too short, but it is all worth while and shows to these poor, ignorant people that Christians live what they teach. Yet when I go back to our bare bungalow and throw myself, worn out, on my bed, I long for something beautiful, some pretty trifle or alluring book to prove that the world is not all sorrow, hunger and dirt. Pardon this outburst, a good night's

rest will blow away the cobwebs."

The Happy Gardener turned sad eyes to her roses and then picked up the next letter, which was from China. "It is growing unbearably hot; the sights, sounds and smells seem to be magnified a thousand-fold by the heat. The little green ponds in the neighborhood are almost impossible. What would I not give for one whiff of pure, untainted country air? Our compound is uninteresting and bare, with the city life pressing so close around that it smothers one. Yet I can not get away, my colleagues need a holiday more than I. But how I do need a change of thought!"

Again the Happy Gardener paused to look around her. A humming-bird was poised above the honeysuckle and she listened to the whirr of his gauzy wings. What a contrast it all was to the lives of her two representatives far away! She remembered her journey through India and China, and her lip curled as she thought of the worldly travelers who complained of the luxury in which missionaries lived, who would have torn from those tired workers their little pleasures, their vacations, the few alleviations, even their window-curtains. She knew what her garden meant to her after hard mental labor, and it flashed into her mind, why shouldn't her garden be represented in China and India as well as herself? Then, smiling, the Happy Gardener whispered, "Henceforth I shall be the promoter of healthful fads and beauty-inspiring fancies among my friends across the seas. It may be health and happiness to some soul pining for lovely things as my flowers droop for water, and who knows but a handful of blossoms may transform the dreary life of some native?" As she spoke, half aloud, her glance fell on the lavender full of buds, and she sang to herself, half unconsciously, Alfred Noyes's lovely lines:

"Lavender, lavender,  
That makes your linen sweet;  
The hawker brings his basket  
Down the sooty street.  
The dirty doors and pavements  
Are simmering in the heat.  
He brings a dream to London  
And drags his weary feet.

"Lavender, lavender,  
His songs were fair and sweet,  
He brought us harvests out of Heaven,  
Full sheaves of radiant wheat;  
He brought us keys to Paradise  
And hawked them through the street,  
He brought his dream to London  
And dragged his weary feet."

Jean Carter Coehran.

#### WESTMINSTER GUILD IDEAS

"WE are starting out with a serious study of the Bible on 'Prayer' in preparation for the evangelistic campaign soon to start here. We conduct our own devotional exercises and are meeting in addition once a week for a half-hour prayer-meeting for the success of the 'Sunday' campaign. Nearly every one of our thirty members is on one or other of the seven working committees."

"EARLY in the fall we cut out Christmas stockings, giving them to be made and filled by any one who should care to do so, whether a member of the Chapter or not. In no time sixty-five were disposed of. They were red cambrie with white boot tops made in points with a tiny bell on each point. Some stockings were filled by men and women in hotels who heard about them and who had never done anything of the sort before. If only you could have seen those stockings when returned! All were so

full and overflowing that things were tied on the outside of them. All contained one useful thing (like stockings, etc.), toys, candy, oranges, nuts, and some had money in them. They were marked by the filler whether they were for a boy or a girl, and for what age."

"OUR Parcel Post sale was a great success. Each member of the Chapter invited a certain number of people to send a parcel post package that would sell for ten cents, the packages not to be opened until after the sale. They contained handkerchiefs, aprons, wash-rags, candy, pins, dust caps, nail brushes, etc. We asked five cents admission at the door, and before the sale we had a program of readings, music, recitations, and some speeches by the President of our Foreign Board and others especially interested in the Westminster Guild, given as impersonations."

To a great number of seafaring men, the loveliness of the Pacific islands counts for nothing, their desirability being founded upon the frequent opportunities of unlimited indulgence in debauchery. To such men a "missionary" island is a howling wilderness, and the missionaries themselves the subjects of the vilest abuse as well as the most boundless lying.

No one who has traveled with his eyes open would assert that all missionaries were wise, or even godly men. . . . The pioneers of missionary enterprise had, almost without exception, to face dangers and miseries past telling, but that is the portion of pioneers in general. In these days the missionary's lot in Polynesia is not often a hard one. . . . But when all has been said that can be said against the missionaries, the solid bastion of fact remains that, in consequence of their labors, the whole vile character of the populations of the Pacific has been changed, and where wickedness runs riot to-day it is due largely to the hindrances placed in the way of the noble efforts of the missionaries by the unmitigated scoundrels who vilify them. The task of spreading Christianity would not, after all, be so difficult were it not for the efforts of those apostles of the devil to keep the islands as they would like them to be—places where lust runs riot day and night, murder may be done with impunity, slavery flourishes, and all evil may be indulged in free from law, order or restraint.

It speaks volumes for the inherent might of the Gospel that, in spite of the object-lessons continually provided for the natives by white men of the negation of all good, it has stricken its roots so deeply into the soil of the Pacific islands. Just as the best proof of the reality of the Gospel here in England is that it survives the incessant assaults upon it from within by its professors, by those who are paid, and highly paid, to propagate it, by the side of whose deadly doings the efforts of so-called infidels are but as the battery of a summer breeze; so in Polynesia, were not the principles of Christianity vital with an immortal and divine life, missionary efforts might long ago have ceased in utter despair at the fruitlessness of the field.—*Testimony of the second mate on a whaling vessel. From The Cruise of the Cachalot.*

#### THE PILGRIM'S PROGRESS IN BULU LAND

MR. FRED HOPE, principal of the Industrial School at Elat, W. Africa, to whom is due the translation of the *Pilgrim's Progress* into the Bulu language, writes: During my first term out Mr. Dager preached a series of sermons from *Pilgrim's Progress* that attracted unusual attention here. I could hear boys in the industrial school talking about the different characters. The interest was so great it occurred to me that it should be translated, and I secured the services of a Bulu teacher, who translated it from the German. Other of the teachers read his translation, and after going through several different hands it was ready for the press. By that time schoolboys and people in town who could read were anxiously awaiting it.

I called in one of our best teachers to see if he could find in the Bulu sheets any mistakes. He sat down and commenced reading it. I went away. Returning over two hours after I found him still

sitting reading it and Mrs. Hope said he had not moved or spoken a word since I left. I asked him if he found any mistakes in Bulu and he looked a little queer as he said, "Why, I forgot to look!"

When the books came there was a rush for them at every station. The schoolboys had been saving their money to purchase a copy. The day after the copies came when the whistle blew for work the boys were slow to come. When I asked what the matter was, I found they were all reading or listening to some one else read the *Pilgrim's Progress*. All the evangelists, teachers and many schoolboys seemed wild to get that book. The schoolgirls gathered in groups and listened to some one read. When it was put into school no studying was done while the class was reading, all the school listened.

It is now used in their stories and is fast getting itself into their language, like their own folklore stories and proverbs.

# HOME DEPARTMENT

## AN OPPORTUNITY FOR TRAINING

[Mrs. DAVID W. GRAHAM sends us the following information about the free scholarships for the training of nurses at the Presbyterian Hospital Training School in Chicago. Mrs. Graham has been for a long time a member of the Board of the North-west and also President of the Woman's Auxiliary of the Hospital. It is through her influence that a special room for missionaries has been endowed in the Hospital, and her observation of the increasing need of qualified nurses in our foreign fields has led to the establishment of these free scholarships open to Protestant women, not exclusively to Presbyterians.—Ed.]

"In the City of Capernaum, nineteen hundred years ago, walked a Man to whom sickness was well known and diseases of mind and body a matter of great personal interest. His life was spent for others, and 'when the sun was setting' on one of those strenuous and unselfish days, 'all they that had any sick with divers diseases brought them unto Him; and He laid His hand on every one of them and healed them.' Following in His footsteps ever since, men and women have given of themselves and of their possessions to help and relieve their fellow-men. The Christ spirit has grown and spread until now it reaches from East to West and from pole to pole. With anxiety for the souls of men has gone unselfish care for their bodies. To women especially the sick and suffering have always appealed, and it was a Roman woman, Fabiola by name, who founded at Rome in the fifth century, as an act of penance, the first public hospital."

To-day there is greater need than ever for women thoroughly trained in medicine and nursing. The call comes from every land. The opportunities are here, the demand is pressing. Who will answer to the call? To meet this need the Woman's Auxiliary Board of the Presbyterian Hospital of Chicago has established three scholarships in the School for Nurses belonging to the hospital. The scholarships are Protestant, but undenominational. Each scholarship carries with it tuition, room and board in the Nurses' Home (a magnificent new structure

splendidly adapted for the purpose), also laundry, with ten dollars per month allowance, which, it has been estimated, will cover all other necessary expenses of those enjoying the scholarship advantages. The course is three years in length and the requirements are of a high order. No special privileges are granted to the scholarship students; they meet the same standards as all other students. The requirements for admission are a High School diploma or its equivalent or else a whole or part of a college course, preferably the latter. Six months' probationary work is required prior to the regular course, during which time the probationer has all the privileges of the accepted scholarship student with the exception of the scholarship money of ten dollars per month. If the candidate, however, is accepted at the end of the probationary period sixty dollars will be paid her as she enters her regular course of training. In order to become a scholarship student the applicant must announce in advance her decision as to the denominational board under which she expects to work and, preferably, she should be accepted by that Board as a prospective candidate and worker.

The privileges of the scholarships here referred to are very great, as they not only comprise practically all expenses paid but also afford the scholarship student a course of training under the most modern methods with the privileges of the best equipment obtainable.

As to health requirements, this is splendidly cared for by the able Principal, Miss M. Helena McMillan, who, thanks to the eight-hour system of service, has been able to guide students so that they in many instances have left the school in far better physical condition than when they were admitted.

Further information regarding the scholarships may be obtained by addressing Mrs. Martin D. Hardin, 225 S. Ashland Boulevard, Chicago, Ill.

## AUXILIARIES AND CLUBS

DEAR WOMAN'S WORK:

The letter in your May number contrasting missionary societies and women's clubs greatly interested me. As I am officially connected with both kinds of organizations, the difference in interest and efficiency has been borne in on my mind, and I have often spoken of it. I believe there are two fundamental reasons for the difference. The first is the *President*. The president of a woman's club is usually chosen for her experience and a belief in her ability to do the work. The missionary president, especially the auxiliary president, is much too frequently chosen because she is the wife of the minister, or of an elder, or of some member the church desires to "keep inter-

ested." The result is incompetent leadership and an uninterested society.

Of course there are many able missionary auxiliary presidents and fine societies, but there are too many missionary meetings where the president is utterly unprepared, unfamiliar with her subject and untrained in parliamentary procedure. A few clippings are hastily, and often injudiciously, distributed, which are read usually in inaudible tones. I could write at length on the "pious" voice women think proper to use at missionary meetings, but I forbear. Naturally such meetings are distressing failures. "Sanctified stupidity" was Mrs. Wallace Radcliffe's description of them, but I do not believe that kind of stupidity can be

sanctified. Such meetings are a severe exercise of the grace of patience, and the few members go away feeling that they have been making merit by being there at all.

No club president would dare to go before her club unprepared or unequipped, and therein lies the first reason for the difference in the interest, spirit and effectiveness of the meetings.

The second reason, to my mind, is because the work of women's clubs, especially civic and social work, is obvious and immediately visible—one can see the results for one's self—whereas, in mission work, the field, whether at home or abroad, is far distant and the results remote. It requires the eye of faith to see

the far-away need, and it takes spiritual discernment to behold the result.

Great love is needed to be willing to plant the seed and patiently wait for the unseen harvest. This very fact brings us back to the first reason and makes it of vital importance that the president of a missionary society should be selected for her especial fitness. She must have the vision and be able to open blind eyes to see it. She should be so well qualified, spiritually, mentally and personally, that she will be able to make other hearts burn as seeing Him who is invisible, and bring the need of the whole world to the very door of every woman in the church. (Mrs. H. S. P.) *Isabel McIlhenny Nichols.*

### WOMEN WHO SHOULD COMPOSE COMMITTEES

[This excellent bit of suggestion is sent us by a friend. We are always careful to give credit to the author of any quoted article and also to the periodical in which it appeared. The name of the author is not given with this; there are several magazines called *The Messenger*. We do not know to which of these to credit the extract, but it is too compactly suggestive not to be passed along.—EDITOR.]

1. The woman who is willing to lead, not the woman who has to be carried.

2. The woman who is willing to work, not the woman who complains of it.

3. The woman who forgets her own individuality in her enthusiasm for the work, not the woman who is constantly sounding the personal note.

4. The woman who has the courage to assume responsibility, and brave criticism, not the woman who is fearful because of possible failure and wails under adverse opinion.

5. The woman who thinks it her duty to have opinions and offer suggestions in the discussion of ways and means, not the woman who is silent and non-committal, but afterward critically wonders why wiser measures were not adopted.

6. The woman who, when she makes a mistake, frankly acknowledges it and undismayed sets about remedying it, knowing that she who never makes a mistake seldom makes anything else.

7. The woman who gives earnest thought to the business in hand, not the woman who enters the committee room late, and the moment the meeting

adjourns claims the attention of the ladies on some matter foreign to the subject under consideration.

8. The woman who understands that associated work will not succeed if conducted in just the way individual effort is, and therefore pays due heed to parliamentary law and practice and has regard to parliamentary courtesy in her intercourse with her associates.

9. The woman who is steadfast and can be relied upon when difficulties arise, not the woman who gladly avails herself of some excuse for being absent when knotty problems must be solved.

10. The woman who is an inspiration to the discouraged, not the woman who is timid and yields to the counsel of the faithless.

11. Not the woman who considers the cause honored by her identification with it, but the one who believes it is God's work, and that she is happy in being counted worthy to engage in it.

12. Not the woman who is indifferent or obtuse, but the one who clearly discerns the spiritual purposes in the work, and who undertakes it in a spiritual frame of mind. *The Messenger.*

### POST-ASSEMBLY NOTES

DR. McDONALD, editor of the *Toronto Globe*, is a great favorite at our Assemblies. He is spoken of as the greatest orator of America and crowds attend the meetings when he speaks. At one of these the presiding officer introduced him by saying, "The great Bear of California will introduce the next speaker." Dr. Baer, of whose adopted State the bear is indeed the emblem, introduced Dr. McDonald, adding, "And now we will hear the Lion roar!"

It was a pleasure to meet an interesting colored delegate to the Woman's Home Board Annual Meeting, Mrs. Franklin Gregg of McClelland Academy, Newnan, Georgia. She was a presbyterial president and a most capable and winsome woman, well fitted to influence those who came under her care.

Rev. Francis Perazzini, the Italian pastor of the Church of the Ascension, in New York City, a Commissioner to the Assembly, quietly announced that he expected to be recalled to his native land for service. Mr. Perazzini in a former military service attained the rank of first lieutenant of light infantry.

One of our ex-Moderators has an interesting daughter three years old. Little Katharine has a grandmother with whom the family sing every Sabbath morning, "Safely through another week." The friends who frequent the home delight to ask, "Katharine, what is your grandmother's favorite hymn?" To which she sweetly answers, "John Timothy Stone!"

(Mrs. Robert) *Lydia A. Mackenzie.*



## NOTES FROM HEADQUARTERS

*From Philadelphia*

Send all letters to 501 Witherspoon Building. Regular meetings of the Society discontinued until September 21.

TOPICS FOR PRAYER: *Outlook for the Coming Year; Book Reviews.*

At the last Directors' meeting we had the pleasure and responsibility of adopting six new missionaries who were present at the June Conference in New York: Miss Jane R. Morrow, to go to Colombia, South America; Miss Sarah H. Shields and Deaconess Elizabeth D. Galbreath, to N. India; Dr. Myrtle J. Hinkhouse, to Shantung; Miss K. Reinbold (to marry Mr. Henri R. Ferger), Punjab; Miss Marion H. Fulton (to join her parents for three years), Osaka, Japan. Other of our missionaries at the Conference were Mrs. J. Winter Brown, to go to N. China; Mrs. Edgar Short, to Central Brazil; Mrs. William R. Wheeler, to Central China; Miss Ruth M. Lapple (to marry Dr. Schifley), to Chosen; Miss Margaret Bell Dunnington (to marry Dr. Sloan of Nanking); Miss Nan Geraldine Egbert, R.N., to E. Persia; Miss Mary A. Niederhauser, to N. Siam; Miss Katherine C. Witmer, R.N., to Shantung. Miss Hodge and Miss Lowrie were at the Conference and had the very great pleasure of meeting most of our newly-appointed missionaries. Our former missionary, Dr. Caroline S. Merwin, has been reappointed to Shantung.

MISSION STUDY classes are certainly finding and maintaining their rightful place. Those who know—because they use them—say that the lesson helps were never finer than those for the coming year, and Mrs. Faries reported on June 8th that our whole mission study work was then advanced to the point usually reached in September.

LOOKING to the fall we have secured Miss Bonine for field secretary work, beginning September 15th, and until she is permitted to return to Mexico. With Miss Schultz and Miss Bonine as field secretaries we shall be admirably equipped.

PERSIA'S need grows more pressing and appealing. We must stand back of our missionaries in their labors among the destitute, sick and dying in our compounds. "Extra Gifts" (do not divert regular funds), even though small, may be sent to our treasurer, Miss S. W. Cattell, and will be gratefully acknowledged and promptly forwarded.

THE closing prayer-meeting of the season was fervent in spirit and in temperature—led by Mrs. Prince. Mrs. Greene, fresh from California, spoke not of the Exposition but of the Occidental Home with its big girls mothering the little ones and singing their way into everybody's heart, and of Miss Cameron, their mother-in-chief. Mrs. Leake told of medical work, "that modern substitute for miracles," as it blesses India, and Dr. Annie Young spoke from experience of the N. India School of Medicine, to which she soon returns. Rev. and Mrs. Robert F. Fitch opened to our vision large plans, deep and broad, for evangelistic work in great Hangchow, with its population of 900,000, under the care of a wonderful interdenominational committee of seventeen native Christians and foreigners.

DELIGHTFUL visits from Miss Millikin of Tokyo, Miss Lucas of Nanking and Rev. and Mrs. Rath from the Philippines filled full our list of June missionary visitors.

[In the account in July of the meeting at General Assembly, where Philadelphia Board is reported

as having made an increase of "nine thousand dollars and No Retreat!" a mistake was made, for our increase was over twenty-four thousand dollars, in addition to nearly six thousand for No Retreat. Then the report of the Occidental Board says, "Philadelphia Board joined with the Occidental in making a creditable exhibit of the Christian religion" at the California Exposition. The Northwest Board shares in that honor, though for some reason it seems to have been omitted.

(Miss) Margaret E. Hodge.]

NEW LEAFLETS: *Charts and Suggestions*, containing cuts of charts for *The King's Highway*, with directions how to make them (M. W. Kerr), 10 cts.; *Assorted Oriental Daisies*, envelopes containing choice selected seeds from Presbyterian Plants, Gathered Expressly for Missionary Purposes, 25 cts. *A Bunch of Presbyterian Keys to Chinese Locks*. To be inserted at meetings of Auxiliaries, Presbyterian Y. P. Societies and in Individual Homes. Responsive Readings for *The King's Highway*, 2 cts. each, 15 cts. per doz., 75 cts. per 100.

Do not send orders for leaflets, Yearbooks or other literature to WOMAN'S WORK but to your own Headquarters.

*From Chicago*

Meetings at Room 48, 509 South Wabash Ave., every Friday at 10 A. M. Visitors welcome.

OUR office, as well as others, suffered from the street-car strike. One member had to wait two hours for a suburban crowded train; another was thankful, after waiting an hour, to pay well for an automobile.

WE are sorry to hear that Mrs. D. A. Murray of Japan has been in perplexity because of her father's lingering illness and the separation from her children.

WHEREVER there is a Deborah there victory comes, whether beside the River Kishon or at the feet of Etah's Mama Jai, or elsewhere. An Illinois mother in Israel lately undertook to secure one hundred dollars for a greatly needed church building by obtaining 250 subscriptions to a popular magazine, and soon made the number 300. It was her first experience as an agent but she "enjoyed the work immensely." If even a few of us would add that many to the lists of our own WOMAN'S WORK and *O'er Sea and Land* what a harvest there would be of "great thoughts of heart!"

MRS. C. E. VICKERS, representing the Friends in the Federation of Women's Boards, Miss Bertha E. Johnson of the Mission to Lepers, Mrs. Weber of the Board of the Southwest and Miss Lucy A. C. Gordon, who has for years served so heartily and wisely as Young People's Secretary of North Dakota Synodical Society, were some of those whose presence was most helpful during Friday mornings of the early summer. Among other cheering words heard was the graceful message from Mrs. Alex. Bell of Minot, N. D., who has so long and well served as treasurer for the presbyterian society she saw by faith, now brought almost within sight by the helpful visits of Mrs. Engstrom. The very names of the ten societies from whom she forwarded gifts, eight of these newly organized, sounded like a song of triumph.

THE TREASURER finds it difficult on June 11th to write a message that will be effective in the August number of WOMAN'S WORK. To date, the receipts are not encouraging but by June 15th, the end of the

first quarter, we hope to report a generous increase. We always find enough money at the end of the year so that we close without a feeling of shame. Why not search for that money now, dear friends? Our interest should not be on the wane from now till next spring but rather on the increase from month to month. Which presbyterial treasurer will be the first to send *equal monthly payments*? This ought to be the aim of every local and presbyterial treasurer. *Mrs. T. E. D. Bradley, Treasurer.*

By the time this is read the *Forty-fourth Annual Report* should be in the hands of every synodical and presbyterial officer, also of corresponding secretaries of all local societies. If any one of these has not received her copy before July will she please notify the office. The *Report* is mailed also to all our missionaries and to auxiliary, life and honorary members who send their addresses. Extra copies may be had for ten cents.

Mrs. J. P. ENGSTROM started in May on an organizing tour, and spent some weeks in Mouse River and Minot Presbyteries, North Dakota. Miss Davidson, after attending presbyterial meetings in Illinois, Indiana, Minnesota and Nebraska, came again to headquarters with cheering news from the young people and hope of meeting many of them in the summer conferences.

LITERATURE FOR AUGUST: Text-book—*The King's Highway*, paper 37 cts., cloth 57 cts.; *The Rising Church in Non-Christian Lands*, paper 40 cts., cloth 60 cts.; *Comrades of the Cross*, ditto; *Around the World with Jack and Janet*, 25 cts.

LEAFLETS: *Growth of the Spirit of Unity Among Women, Let's Talk About Our Real Work, The Missionary and Work for Women*, each 2 cts.; *Laying Foundations* (poem), 1 ct.

Do not send orders for leaflets, Yearbooks or other literature to WOMAN'S WORK but to your own Headquarters.

### From New York

Meetings discontinued until October 6th. Room 818 will be open during office hours every week-day except Saturday afternoons.

A KENTUCKY woman writes of the Annual Meeting at Louisville: "I feel that the coming of the Board was a great advantage to all of us, something more than a pleasure, and that we will show the result as time goes on. Indeed, our own Women's Auxiliary instituted a campaign last week and secured twenty-three new members. One little girl of seven years was so impressed with the advertisement for *Over Sea and Land* at the rally that she secured nine subscriptions the next Sunday. One little boy has brought me two cents every Sunday since then for China and Miss Dickie. We are going to give the children mite boxes for this summer."

MISS MARCIA KERR led the June prayer-meeting. Mrs. Robert Mackenzie reported on the women's part in the General Assembly and Rev. Dr. Charles Killie of Paotingfu spoke eloquently of prayer as the mightiest power in the world, giving a number of personal experiences of God's answers to prayer. Rev. W. P. Schell closed the meeting with a statement of the need of keeping the home base thoroughly in touch with the work on the field and told of his and other secretaries' journeys through the West bringing direct information to contributors from their missionaries in China, Africa and other distant lands.

MISSION STUDY SECRETARIES of New York and

Philadelphia Boards met for a conference at 156 Fifth Avenue June 10th and 11th. Methods of promoting and conducting mission study were discussed and a model study class was taught, with discussion and criticism. There were a number of brief addresses telling of the possibilities and results of mission study and Mr. Millikin, educational secretary of the Assembly's Board, spoke on "How May the Mission Study Class Become a Source of Vital Power?" Everyone who attended felt a deep sense of the greatness of the work and its spiritual possibilities.

JUDGING from all the signs, the New York Board's section of Camp Westminster at Northfield during the Summer School for Foreign Missions, July 8-15, will be much larger than last year. More presbyteries too will be represented, the campers who have thus far made application coming from Boston, Brooklyn, Connecticut Valley, Long Island, Newark, New York and Utica presbyteries. Will there be any one in the camp from your presbytery in 1916? We hope so.

LEAFLETS: *Intercourse Foreign Missionaries*, 3 cts.; *Let's Talk About Our Real Work; Doing What You Can't; The King's Highway*, a new responsive service, each 2 cts.; Suggested Literature for *The King's Highway*, free, postage 1 ct.

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### From St. Louis

Meetings every first and third Tuesdays in Room 707 at 10.30 A. M. Visitors are welcome.

It is interesting to gather up the notes of encouragement, as presbyterial reports come in, and so have our faith strengthened. "Faith is a goodly anchor when skies are clear," but then it may not be faith at all, for "faith is trusting God in the dark." And we were fearful, we could not help it, as the terrible war zone broadened and deepened; fearful for the work abroad, and just as fearful of a falling off at home. The cloud is still dark; words fail us at times when we pray, but we just say to one another, "God is in the cloud, looking through it; we will be still and trust the outcome to Him."

IN the meantime these reports from the different branches of our work are tonics to our faith. Here are a few: "Our women seem to have a new vision of the need of the world, and a realization of their relation to the need." "Quarterly payments are growing in favor. We are anxious to meet to the last penny our pledges." "We are giving more attention to our young people than ever before. Our Westminster Guilds and circles are becoming a power for good—we rejoice to see so many young people coming into the work of missions, glad to give themselves to the Master's use. Surely our work is assured now that they have taken hold."

THEN from afar comes this high-sounding note: "Some of our people were expecting to go home this summer but will have to forego this pleasure. This is disappointing, of course, but the important thing is that our work be not curtailed, and it is in this, rather than in our personal pleasures and dues that we hope there is to be 'No retreat.'" How can our courage and faith droop?

TEXAS held an interdenominational school of missions at Denton, in early June. A beautiful spirit of unity prevailed throughout the convention; interest and attendance more than justified the

effort. *The King's Highway*, in classes led by Mrs. S. I. Lindsay, claimed strict attention from start to finish, and will surely be an incentive to the further study of missions. Conferences relating to every phase of mission work were eagerly attended.

QUITE a number from our territory expect to go to Hollister, among them groups of young people.

OUR Mrs. Hibbard, in Dumaguete, P. I., has completed a translation into the Visayan dialect of certain Old Testament books. At present she is taking a much-needed vacation.

THE *Annual Report* should be in the hands of the secretary of each society of the Board. *Reports* have also been sent to synodical and presbyterial officers whose names appear on the *Report*, to missionaries and life-members of the past two years. If a life-member has not received her *Report* we would be glad to be informed and the present address given us that the *Report* may reach its destination.

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### From San Francisco

920 Sacramento St. Meeting first Monday of each month at 10.30 and 1.30. Executive session third Monday. Prayer services first and third Monday from 12 till 12.30.

THE WOMAN'S Congress of Missions has held its initial prayer service at the First Congregational Church. Sumner R. Vinton, from Burma, made a very earnest talk upon missions. His grandfather, Justus Hatch Vinton, became a missionary in Burma in 1834; his father, Brainard Vinton, in 1861, and Sumner, of the third generation, succeeded them. He has already talked in various churches and to miscellaneous audiences.

MISSIONS in Burma bring to mind the familiar name of Adoniram Judson, who arrived at Rangoon, Burma, July 13, 1813. There he met many difficulties because of war complications between England and Burma. The Burmese hated the sight of a white man and Dr. Judson was arrested and kept in a filthy prison in chains for one year and seven months without food except as his wife was able to furnish, through begging the money to purchase it, after her own funds gave out.

AFTER Dr. Judson was released from prison he compiled his own dictionary and grammar. In 1816 he had completed a translation of the Gospel of Matthew.

MANY notable women have come to San Francisco to attend the Congress, which is to be continued seven days. Names of women: Mrs. Germond, Conn.; Mrs. Prescott, Boston; Mrs. Waid, New York City; Mrs. Cook, Pittsburgh, Pa.; Mrs. Haskin, Nashville, Tenn.; Mrs. Montgomery, Rochester, N. Y.; Rev. Mr. Goodsell, Turkey; Miss Woodberry, New York City; Dr. Edward Lincoln Smith, New York; Miss Gibson, New Mexico; Mrs. Wallace, Mexico; Mrs. Elmore, India; Mrs. Porter, Pittsburgh, Pa.; Miss Clark, Los Angeles; Miss Corwin, Nevada; Miss Mendenhall, New York City; Miss White, China; Mrs. Reiner, Korea; Mrs. Knox, Mrs. Allen, Mrs. Terrell, Washington, D. C.

Mrs. George W. Coleman is to give the response to "The Women of America." The Congress will furnish speakers for the pulpits on the Sabbath. First Sabbath, "Christ, the Hope of the Nations;" Second Sabbath, "Christ, the Prince of Peace."

THE PRESBYTERIAN RALLY will take place at Occidental Board headquarters on our "first Monday" evening.

MRS. PAUL RAYMOND has shown marvellous power in planning for the Congress, the program and all details of entertainment. The First Congregational Church, Dr. Aked, pastor, will seat fifteen hundred people and permit facilities for conferences, prayer services, etc. A pageant is planned to take place in the Exposition grounds.

### From Portland, Oregon

Executive meeting at 10 A. M. on first Tuesday each month, and popular meeting on third Tuesday at 2.30 P. M. in First Church. Literature obtained from Miss Abby S. Lamberson, 454 Alder St., Portland.

Our Board invites missionaries about to pass through our territory, to send due notice to Mrs. F. I. Fuller, 503 Spring Street, Portland.

NEW ANNUAL REPORTS have been sent to the secretary of every society for the use of the Society. Additional copies may be had from our headquarters for 5 cts. In it is the report of the Board meeting at Tacoma; the latest information from our missionaries; reports of our secretaries and treasurer; presbyterial statistics; plan of work, etc. Do not forget to have an *Annual Report* meeting of your society.

MRS. GEARY, Secretary for Women's Societies, has sent out the following aims for our work this year: "To have a missionary society in every church; to have every woman in the church active in mission work; to assist non-contributing societies to become contributing, even though the gifts be small; to have systematic giving by means of envelopes adopted by every society; to have the benefit of well-prepared programs; to have the information given in our women's magazines used in the society and the interest awakened in study classes utilized in our mission work; to be thoroughly informed regarding every line of mission work conducted by our Board in order that we may lend a helping hand to children's work, Christian Endeavor and Junior Endeavor Societies and Westminster Guilds. Earnest, united effort to accomplish these aims will mean a greater number of societies, greater membership, increased knowledge, interest, efficiency, gifts and a greater reward."

A RECENT letter from Miss Van Franken of Siam tells us that in her school there has been an enrollment of 130 girls this year of which 80 per cent. were from Christian homes. This school at Chiang Mai is the only boarding school for girls in a province of 342,000 people, of whom 6,000 are Christians. She writes: "In December we were made glad by the coming of Miss Maxwell. Because of our more efficient teaching force, a larger percentage of girls will pass the government examination and with a higher average. This annual government examination is a great incentive to the girls, though character building, the great end and aim of the work, is never shown by examinations and grades.

MRS. H. V. NOYES, for forty years a missionary in Canton, is visiting friends in Portland. Rev. Ng Mon Po, pastor of Holt Chinese Presbyterian Church of Portland, when a boy, was in Fati School, where she and her husband taught.

ATTENTION is called to the literature listed below. The outline map of the world will be useful for the study of *The King's Highway*, by Mrs. Montgomery; *The Rising Churches of Asia*, by Dr. Arthur J. Brown, and *Around the World with Jack and Janet*,

for children's study. The stations can be placed in the map as the study progresses. There are steamer trunk mite-boxes to go with *Jack and Janet*.

NEW LITERATURE: *Growth of the Spirit of Unity Among Women*, by Mrs. Wallace Radcliffe; *Let's*

*Talk About Our Real Work*, by Mrs. H. B. Montgomery, each 2 cts.; *The King's Highway*, 35 cts.; *The Rising Churches of Asia*, 40 cts.; *Around the World with Jack and Janet*, 25 cts.; *Outline Map of the World*, 15 cts.

## RECEIPTS TO JUNE 15, 1915

By totals from Presbyterian Societies

### The Woman's Foreign Missionary Society of the Presbyterian Church

ATHENS, \$32.50	HUNTINGDON, \$572.17	WASHINGTON, PA., \$704.90	WHEELING, \$201.35
BALTIMORE, 1,291.34	HUNTSVILLE, 5.00	WELLSBORO, 45.99	WOOSTER, 10.00
BIRMINGHAM, A. 35.35	KITTANNING, 308.65	WEST-TENNESSEE, 89.00	Miscellaneous, 4,205.35
BLAIRSVILLE, 479.00	LEHIGH, 99.00		
BUTLER, 297.10	LEWISBURG, 261.00	Receipts from May 15th to June 15th,	
CHATTANOOGA, 48.95	MARION, 438.38	Regular, \$24,522.92	
CHESTER, 901.63	MAUMEE, 104.00	New China Fund, 949.35	\$25,472.27
CHILLICOTHE, 10.00	NASHVILLE, 144.00	Total receipts since March 15th,	
CINCINNATI, 932.42	NEW BRUNSWICK, 384.00	Regular, \$27,612.34	
CLARION, 737.55	NEW CASTLE, 496.14	New China Fund, 3,291.03	\$30,803.37
COLUMBUS, 413.50	PHILADELPHIA, 3,328.30	Special Gifts to Missionaries,	165.00
DAYTON, 977.21	PHILADELPHIA N., 742.82	Persia Relief, 520.53	
ELIZABETH, 419.00	PITTSBURGH, 2,894.00	Syria Relief, 159.50	
ERIE, 424.24	REDSTONE, 451.42	No Retreat Fund, 1.00	
FLORIDA, 23.00	ST. CLAIRSVILLE, 678.29		
GADSDEN, 5.65	STEPHENVILLE, 158.10		
HOLSTON, 48.87	WASHINGTON CITY, 2,674.09		

(Miss) SARAH W. CATTELL, *Treas.*,  
501 Witherspoon Building, Philadelphia.

### Woman's Presbyterian Board of Missions of the Northwest

ABERDEEN, \$126.00	FARGO, \$40.00	MONROE, \$40.00	ROCK RIVER, \$159.00
ADAMS, 33.76	FLINT, 25.00	MOUSE RIVER, 6.54	RUSHVILLE, 100.00
ALTON, 203.00	FORT DODGE, 91.50	MUNCIE, 147.10	SAGINAW, 46.00
BISMARCK, 28.70	FORT WAYNE, 481.00	NEBRASKA CITY, 224.50	ST. PAUL, 225.76
BLOOMINGTON, 274.22	GRAND RAPIDS, 30.00	NEW ALBANY, 123.40	ST. LOUIS, 221.15
BOULDER, 364.39	HELENA, 10.60	OAKES, 45.55	SPRINGFIELD, 330.00
BOX BUTTE, 41.00	INDIANA, 293.60	OMAHA, 231.00	WATERLOO, 154.03
CAIRO, 2.00	INDIANAPOLIS, 565.05	OTTAWA, 74.50	WHITEWATER, 337.50
CEDAR RAPIDS, 417.57	IOWA, 322.65	PEMBINA, 81.63	WINNEBAGO, 157.10
CHICAGO, 1,172.64	IOWA CITY, 138.50	PEORIA, 3.42	WINONA, 47.00
CORNING, 165.50	KALAMAZOO, 33.25	PETOSKEY, 16.00	Miscellaneous, 54.42
COUNCIL BLUFFS, 129.00	KEARNEY, 50.00		
CRAWFORDSVILLE, 377.46	LOGANSPOUT, 185.16	Total for month, \$11,712.28	
DENVER, 535.90	MADISON, 10.00	Total since March 15th, \$40,554.34	
DES MOINES, 287.84	MANKATO, 151.05		
DETROIT, 594.75	MILWAUKEE, 217.40		
DUBUQUE, 180.15	MINNEAPOLIS, 765.99		
DULUTH, 242.00	MINNEWATON, 31.80		
EWING, 105.20	MINOT, 90.58		

Mrs. THOS. E. D. BRADLEY, *Treas.*,  
Room 48, 509 So. Wabash Ave., Chicago.

### Women's Board of Foreign Missions of the Presbyterian Church

BINGHAMTON, \$82.00	NEW YORK, \$1,780.30	New China Fund, \$8.75	
BROOKLYN, 434.00	NIAGARA, 153.00	No Retreat Fund, 63.00	
BUFFALO, 138.00	NORTH RIVER, 166.50	Persia Relief Fund, 122.50	\$5,935.70
COLUMBIA, 40.00	ROCHESTER, 214.00	Total since March 15th,	
GENEVA, 217.00	ST. LAWRENCE, 125.00	Regular, \$18,290.80	
HUDSON, 91.75	SYRACUSE, 211.00	New China Fund, 74.75	
JERSEY CITY, 9.20	TROY, 295.00	No Retreat Fund, 325.00	
LOGAN, 5.00	Interest, 752.51	War Emergency Fund, 12.00	
MORRIS & ORANGE, 331.50	Miscellaneous, 512.00	Persia Relief Fund, 5,197.50	\$23,900.05
NEWARK, 378.00			

Receipts from May 15th to June 15th,  
Regular, \$5,741.51

(Mrs. Joshua A.) MARY B. HATFIELD, *Treas.*,  
Room 818, 156 Fifth Ave., New York.

### Woman's Presbyterian Board of Foreign Missions of the Southwest

ARKANSAS, \$44.90	HOUSTON, \$37.75	PARIS, \$41.30	ST. JOSEPH, \$235.85
BROWNWOOD, 29.00	IRON MT., 21.00	PECOS VALLEY, 8.00	ST. LOUIS, 2,326.86
CARTHAGE, 206.80	JONESBORO, 7.25	SALT RIVER, 90.00	TOPEKA, 44.25
CHOCTAW, 1.00	KANSAS CITY, 354.50	SANTA FE, 25.00	WICHITA, 332.30
CIMARRON, 98.16	KIRKSVILLE, 61.00	SEDALIA, 110.42	Miscellaneous, 99.93
DALLAS, 115.09	LARNED, 150.00	SOLOMON, 162.00	
EL RENO, 18.00	MCALISTER, 29.00		
EMPOBIA, 85.00	MCGEE, 127.50	Total from May 15th to June 15th, \$6,201.98	
FT. SMITH, 80.30	MUSKOGEE, 51.00	Total for year to date, 6,798.35	
FT. WORTH, 170.09	NEOMO, 252.00	China Campaign Fund from May 15th to June 15th, 533.50	
GALENA, 5.99	OKLAHOMA, 170.71	China Campaign Fund for year to date, 640.34	
HIGHLAND, 143.00	OSBORNE, 48.25		
HOBART, 15.85	OKARK, 45.00		

Mrs. WM. BURG, *Treas.*

### Woman's Occidental Board of Foreign Missions

BENICIA, \$141.40	SACRAMENTO, \$130.79	Total for three months,	
LOS ANGELES, 2,895.30	SAN FRANCISCO, 316.00	Regular, \$5,117.16	
NEVADA, 10.00	SAN JOAQUIN, 302.96	China Campaign Fund, 66.25	
OAKLAND, 506.45	SAN JOSE, 211.25	Special to Missionary, 10.00	\$5,193.41
OGDEN, 10.00	SANTA BARBARA, 161.50		
PHOENIX, 114.75	S. ARIZONA, 9.50		
RIVERSIDE, 300.10	S. UTAH, 7.25		

Mrs. E. G. DENNISTON, *Treas.*,  
3154 Twenty-first St., San Francisco, Cal.

